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1878.

"A Jubilee shall that Fiftieth Year be unto you."

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1828.

# SERMON:

COMMEMORATIVE OF THE FORMATION

OF THE

EVANGELICAL TRINITARIAN CHURCH,

WAYLAND, MASS.

Delibered May 21, 1878, on its Fiftieth Anniversary.

BY TRUMAN ALLEN MERRILL,

PASTOR.

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PUBLISHED BY REQUEST OF THE CHURCH.

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Boston:

FRANK WOOD, PRINTER, 352 WASHINGTON STREET.

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"Hitherto hath the Lord helped us."

1878.



# SERMON.

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## TEXT.

PSALMS 48: 12-14.

“WALK about Zion and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever: he will be our guide even unto death.”

To-DAY this church celebrates its first jubilee. The services we now observe, commemorate an event of no small significance. Something more is meant by this observance than a mere social reunion of former friends and associates. We do indeed extend to each other the most cordial greetings. To-day old friendships are renewed, old associations revived. With the heartiest greetings we welcome those who have come from their distant homes. With grateful rejoicings we once more take each other by the hand, and look into each others eyes. And to those who from afar send to us their words of cheer, we send back loving, hopeful responses.

Memories the most sacred are awakend by this day, which begins the second half-century of our church's existence. But this day carries us back to an important crisis in the religious history of New England. The new pulsation of spiritual life experienced in many hearts and homes, resulted in the rupture of many old and tender ties, and in new organizations of religious life.

The Evangelical Trinitarian Church in Wayland, was but one of a cluster of churches which had their birth in those stormy days. As early as 1635, this beautiful valley where we have our homes, was taken possession of by those who had left their homes in Sudbury, England, to rear for themselves new habitations, and to build new foundations on these New England shores, naming the town they organized Sudbury. The land was purchased by them of an Indian named Cato, for two and one half mills per acre. The town was incorporated by the General Court, in 1639. At that time it contained thirty-four freeholders. Here, on the then frontier of civilization, those men built their rude habitations, and the arts of civilization made their first appearance. Here, that liberty of conscience, that reverence for God, that love for his word, that respect for the Sabbath, that sense of personal responsibility, which came across the ocean in the Mayflower, found a refuge from civil and ecclesiastical tyranny. Among those who came thus early was Edmond Brown, who ministered to the people as their religious teacher till his death, in 1678, just two hundred years ago, by whom a congregation was gathered in 1637, and a church organized in 1640. The seed from this early planting grew into a strong and prosperous church, which maintained its regular succession of pastors to feed and care for the growing flock. At first, Mr. Brown received a salary of four pounds sterling. In ten years it had increased to forty pounds per annum.

The first meeting-house in this town was built in 1643. It was a small log-house with thatched roof, having neither floor nor seats. It stood on the old burial-ground, one half mile north of this church, and was built by John Rutter, at an expense of six pounds sterling. The house in which the Unitarian Church now worship, is the fourth in the direct line of succession.

In 1723 the church became "two bands," the better to accommodate the people in the different parts of the town. A house of worship was built by the town, three miles west, in what is now Sudbury Centre, where the people in that portion of the town worshiped.

From that time onward there were two Congregational Churches in the town, with their settled pastors. In 1780 the town was divided, the territory east of Concord River taking the name of East Sudbury. In 1835 the name was changed from East Sud-



bury to Wayland, in honor of Francis Wayland, President of Brown University. In 1850 the town was the recipient of \$500 from President Wayland, for the establishment of a free public Library. It may here be recorded, that Wayland has the honor of being the first town in the United States to furnish a Library free to all the people, drawing its support from the public treasury, in accordance with a law enacted in 1851.

For some time previous to 1828, there were some in the place whose religious views and convictions and experiences, led them to desire Gospel ministrations and privileges for themselves, their families and their neighbors, which, in their estimation, were more in accordance with Christ's teachings. They wished for a church having a higher standard of experience, and of practical Christian life. Of the special causes which were then at work, which led to the new church enterprise, we have not time to speak. Suffice it to say that those were days of warm debate and sharp discussion on doctrinal topics. The whole New England atmosphere was filled with Theological controversy. Doubtless the leaders in those discussions which shook the walls of the church, if not its foundations, were men of honest intentions and pure motives, contending for what they thought to be the truth. "There were giants in those days"; and on either side they were dealing and taking heavy blows.

In William E. Channing, the so-called liberal Theology of that day had an able, eloquent and illustrious champion. Lyman Beecher was then in the height of his power. His pulpit in Hanover Street was the centre of attraction. Boston was startled with his clear, ringing utterances, his pungent appeals to the consciences of men, his keen analysis of human character and of the Divine law, his wonderfully vivid exposition and enforcement of the claims of the Gospel of Christ. These two men stand in history as the representatives of the zeal, the earnestness and the enthusiasm with which that memorable discussion was for years carried on.

In February of 1828, the hall belonging to Luther Gleason was engaged for preaching and other religious services. Seats were made and furnished for the hall by William Johnson, Ira Draper, Isaac Carver, Artemas Bond and Edward Rice, at Mr. Johnson's house. The first preaching service was held Wednesday evening, by Lyman Beecher, and the second by Mr. Bennet. Then the

tavern hall was engaged for five successive Wednesday evenings. The first money paid out by the new enterprise was ten dollars, for the use of the tavern hall—the money being furnished by Mary A. T. Bigelow. Preaching services were held in this hall by the following neighboring clergymen: Messrs. Southmayd, Green, Fay, Harding and Adams.

#### THE CHAPEL.

By advice of Boston friends, efforts were made to build a chapel. Very soon the sum of \$435 was subscribed for this purpose by the people in this place, and \$265 soon came from people in other towns who sympathized with the enterprise. Contributions were received from Boston, Cambridge, Newton, Brighton, Concord, Dedham, Bolton, Natick, Sudbury and Weston. In six weeks the chapel was completed, at an expense of \$700, *all paid for*, and ready for dedication, in connection with the institution of the Church, May 21, 1828. The chapel was used for the religious services of the Church, Sabbaths and week days, until July, 1835, when, from the growth of the society, it was found to be not sufficiently large to accommodate the congregation.

#### THE MEETING HOUSE.

In 1834, and in the early part of 1835, efforts were made to procure money by means of which to build a meeting house. Thirty-eight persons in the town subscribed and promptly paid the sum of \$1,558.50 for this purpose. These subscriptions vary from \$1.00 to \$205. Only three of those thirty-eight are known to be living now; and only one of them is still a worshipper in the house he helped to build. About \$1,500 also was contributed from friends in Boston, Portland, Cambridge, Cambridgeport, Kennebunkport, Me., Gorham, Me., Waltham, Weston, Worcester, Brighton, Newton, Southboro', Westboro', Framingham, Natick, Lincoln, Dedham, Dorchester, Berlin, Leicester, Northboro', Bolton, Lancaster, Stowe, Marlboro', Acton, Woburn, Reading, Salem, Danvers, Malden, Medford, Westminster, Sandy Bay, Holliston, Braintree, Pepperell, Hopkinton and Philadelphia. October 27, 1834, Ebenezer Ames, Edward Rice and John N. Sherman, were by vote of the society appointed a committee to solicit subscriptions, and December 22, 1834, the same men were



chosen a building committee. They soon contracted with Mr. S. Sheldon, of Fitchburg, as builder. The house was built of timber which grew on the hills and in the swamps of Ashburnham, and was drawn on wagons the distance of forty miles. The result was, that under the direction of that committee, this house, in which we now worship, was constructed, at an expense of a little more than \$3,000, including the furnishings. The site, according to the original deed, was given by Samuel Russell, on whose land the chapel stood. It was afterward found that more land was needed, and in 1839, for the sum of fifty-six dollars, fourteen square rods additional were purchased, on which the horse-sheds now stand.

After the meeting-house was built, the chapel was used, and has been since, for prayer and conference meetings, as a lecture-room, and a place for social worship. This meeting-house was dedicated to the worship and service of Almighty God, July 22, 1835. Previous to its dedication, the money to meet the expenses of building had been collected, and four days after the dedication, *no bill remained unpaid, and no debt was incurred.* The practical good judgment of those men commends itself very strongly to our approval.

#### THE FIRST BELL.

The first church-bell, weighing eleven hundred pounds, and costing four hundred dollars, was procured in 1845. It was manufactured in Medway, by Mr. Holbrook. The money to pay for it was raised by subscription by the voluntary efforts of the pastor at the time, John W. Allen. Having been broken, it was re-cast in 1874, by Mr. Holbrook, of Medway, at an expense of about one hundred and seventy five dollars. Since then it has given no uncertain sound.

#### ORGANIZING COUNCIL.

May 21, 1828, just fifty years ago to-day, this church was organized by an Ecclesiastical Council, convened in the chapel. The council was composed of the following pastors, with delegates from their churches : —

David Kellogg, D. D., of Framingham ; Warren Fay, of Charlestown ; Sewell Harding, of Waltham ; Samuel Green, of the

Union Church, Boston ; Daniel S. Southmayd, of Concord. Also a delegate from the Second Church in Newton. Deacon Eben Eaton, now living at the advanced age of eighty-eight, and whom we rejoice to see here to-day, was delegate from Framingham. Dr. Kellogg was Moderator of the Council, and Sewell Harding, Scribe. None of these men are now living to tell the story of that day's work. Dr. Kellogg had at that time been pastor at Framingham just fifty years. He was born in Amherst, in 1755, and was a graduate of Dartmouth College in 1775. He retired from active ministerial service at the age of seventy-five, and continued to reside at Framingham, among the people whom he had served so long and so faithfully, respected as a man, honored as a citizen, and greatly beloved as a wise, generous friend, till the time of his death, which occurred August 13, 1843, aged eighty-seven years.

Warren Fay was a graduate of Harvard College, in 1807 ; was ordained in 1808, at Brimfield ; became pastor at Charlestown in 1820, continuing there nineteen years. He died March 2, 1864, aged eighty years.

Daniel S. Southmayd, native of Castleton, Vt., was educated at Middlebury College and Andover Seminary ; was ordained in 1827 at Concord, where he was pastor six years. He afterward became an Editor in Lowell and New York City, and died at Fort Bend, in Texas, in 1837, at the age of thirty-five years.

Samuel Green was born in Stoneham, in 1792. Graduated at Harvard, in 1817 ; ordained at Reading, in 1820 ; and installed pastor of the Union Church, Boston, in 1823. He died in Boston, at the age of forty-two, in 1834, mourned for by many as a man of deep piety, as a highly-gifted preacher, and as a faithful and successful pastor.

Sewell Harding was born in Medway, in 1793. Graduated at Union College, in 1818 ; ordained and settled at Waltham, in 1827, where he preached sixteen years. In 1851 he was appointed Secretary of the Congregational Board of Publication. His death occurred in 1876, at Auburndale, at the age of eighty-three years. One son of his is now pastor at Longmeadow ; one daughter (Mrs. Walker) was a missionary of the American Board, in Western Turkey. She now resides at Auburndale, and has the care of the children of the missionaries of the Board.

These were men of marked ability and earnest piety ; men who



took an important part in shaping the character of the evangelical churches in this vicinity; and who aided by their advice and influence those who, for conscience sake, left the sanctuaries of their fathers to build anew on the old and tried foundations. The sermon at the institution of the church was preached by Warren Fay; address to the church by David Kellogg; right hand of fellowship by Sewell Harding; prayer by Daniel S. Southmayd; Sacrament of the Lord's supper by Dr. Kellogg and Levi Smith.

#### ORIGINAL MEMBERS.

Of the eighteen persons who asked the council to constitute them a church, ten presented letters of dismissal from the church in this place that had been gathered by Edmond Brown, in 1640,—one from the church in Thomaston, Me., one from the church in Sudbury, one from the church in Weston, and one from the church in Bradford,—with four others who wished to unite with them on profession of their faith. The names of the original members are as follows: From the old church, William Johnson, Edward Rice, Ira Draper, Esther Johnson, Nancy Rice, Ruth Willis, Susan Roby, Susan Grout, Eunice Rutter, Sophia Moore. From other churches, Betsey Allen, Elizabeth Shurtliff, Martha Jones, Eliza Newell. By profession, Martha Carter, Fanny Rutter, Sophia Cutting and Abigail Russell. Of these three men and fifteen women who came forward to start this new enterprise, all but three have passed on to their reward. Mrs. Esther Loomis, at that time the wife of William Johnson, removed to Southboro' soon after Mr. Johnson's death, taking a letter of dismissal to that church. We have a letter from her, written for this occasion, expressing her unabated love for Christ and his church. Her present residence is Berlin, Mass. Mrs. Nancy Rice, now eighty-four years of age, still lives to bless the church with her prayers and influence,—a golden chain between the generation of to-day and that of fifty years ago,—blessed in seeing her children and grandchildren devoted to the worship and service of their father's God; happy in the memories of the toils and perils, of the conflicts and victories for Christ of former times; waiting hopefully for the hour of her translation. Mrs. Winter, formerly Abigail Russell, is the only other survivor. Though twenty years ago her formal connection with this church ceased, she at her own request having received a letter of recommendation to the church in Clinton,

where, since then, her residence has been, yet her interest in the church of which, at its birth, she formed a part, has not abated. Though she went out from us, she is still of us, as her stated correspondence with members of the church, and her recent substantial gift to the church of one hundred dollars, abundantly testify. Of the fifteen who have passed away, we may say they "all died in faith," never regretting the part they took in *the* event of that day. In the death of Deacon Johnson, which occurred the first year of its existence, the church received a heavy and sad bereavement. They felt that one of the pillars—of which there were not too many—had fallen. While they could not understand the reasons of an event so sudden and mysterious, which deprived them of a strong friend and a faithful, earnest leader, the survivors were led to a more perfect trust, and to a more complete surrender to Him for whose sake they had banded together. In the death of Susan Grout, which took place in September last, the church lost one whose prayers and efforts for its prosperity never faltered. Though crippled with age and weakness, still her feet never grew weary in carrying her to the house of God, her spiritual home. We shall long remember her last Sabbath on earth, which found her filling her place in the Sanctuary—an eager listener still—a hungry eater of God's Word. The one to whom it was given to live to the greatest age was Susan Roby, a woman of great strength and energy of character, which enabled her, by the help of the God, whose loving kindness never fails, to bear heavy burdens, and to grow strong under them. At the age of ninety-seven years, when nothing but the name of Jesus and of the Church could rouse her memory from the sleep of oblivion, and bring reason to its proper exercise, one September morning the angels came and bore her hence. But time would fail to speak of those other women who that day took a position that required a living faith, an unfaltering loyalty to Jesus, and not a little of the spirit of which heroes are made.

#### PASTORS.

Levi Smith commenced preaching in the chapel on the last Sabbath in June, 1828, and was installed as the first pastor of this church the 21st day of January following. Mr. Smith's services were continued a little more than four years, ending November 26, 1832. When he began his labors here, the church numbered



nineteen members. When he left, there were sixty-one names on its roll. They had then lost four members ; one by death, two by dismissal, and one by excommunication. Mr. Smith was a graduate of Yale College, in the class of 1818. He studied Theology also at New Haven. After leaving this place he was settled in Kennebunkport, Me., and also at East Windsor, Conn., where he died January 15, 1854, at the age of sixty-four.

The second pastor was Lavius Hyde, who was installed July 22, 1835, and dismissed April 15, 1841, his pastorate continuing nearly six years ; during which time there was an accession of thirty-three to the membership of the church, and a loss of three ; by dismissal two, and by excommunication one.

Previous to his settlement in Wayland, Mr. Hyde had had seventeen years' experience as a pastor in Salisbury, Bolton and Ellington, Conn., and eighteen years experience after his ministry here, in Becket, Mass., and Bolton, Conn. He was a man of culture and studious habits ; a graduate of William's College in the class of 1813, and of Andover Seminary, in the class of 1817. As a preacher he was scriptural, clear and faithful. His genial nature, good sense, patient spirit and warm sympathies, made him eminently successful as a pastor. At the age of seventy-six years, he fell asleep and awoke in heaven. "He walked with God and was not, for God took him."

John Wheelock Allen served the church as its third pastor, for seven years and four months, being installed December 29, 1841, and dismissed April 16, 1849. Twenty-two persons became connected with the church during his pastorate ; two died, and three were dismissed. Mr. Allen graduated at Bowdoin College, in 1834. He now resides at North Woodstock, Conn.

The ordination and installation of Henry Allen, the fourth pastor, took place September 30, 1852, and his dismissal, September 14, 1857. His pastorate continued five years, during which thirty-five new members were received.

Adin H. Fletcher served the church two years as its fifth pastor, being dismissed January 21, 1862. Mr. Fletcher was ordained in 1845, and is now pastor of a church in Portland, Michigan.

The wives of these five pastors deserve honorable mention. Much of their usefulness was owing to the strong faith, the undying love, the brave and enduring fortitude of the women who

brightened their homes and strengthened their hopes. The two pastors immediately succeeding, were young men, and while serving here, were unmarried.

The sixth pastor was Henry Bullard, ordained and installed over this church October 1, 1863. Continuing nearly five years, he resigned, and was dismissed September 1, 1868, having accepted an invitation from the Presbyterian Church in St. Joseph, Missouri, where he still resides as pastor. Forty-one became connected with the church during his ministry here. One was dismissed, and two died.

The pastorate of Ellis R. Drake continued nearly three years. He was ordained and installed November 10, 1868, and dismissed July, 1871. During this time six members were added to the church. Mr. Drake is a graduate of Bowdoin College, in the class of 1862; was admitted to Suffolk Bar, in 1865; and graduated at Andover Seminary, in 1868. Since his pastorate here, he has been settled over the church in Middleboro'. His present address is Quincy Point, Mass.

After a vacancy in the pastoral office of two years, during which there was one addition to the church, the services of the present pastor began, April 27, 1873. The installation occurred July 30, 1873. During these past five years the church has received sixteen new members. A new church bell has taken the place of the broken one (then used); the meeting-house has been newly shingled; new chimneys have been built; new lamps and chandelier for lighting this room have been procured; also a new cabinet organ for the use of the Sabbath School and prayer meetings; and the "Songs for the Sanctuary" have been introduced in place of "Watt's and Select Hymns," which, from the beginning had done good service. No debt was incurred by any of these improvements, the expenses of which were about \$800.

The tide of spiritual life in the church has gradually risen these past three years, but still there's "more to follow." Much more of this sort, we have no doubt, *will* follow very soon.

And here the present pastor wishes to give his heartfelt and emphatic testimony to the kind and patient forbearance of the people of his charge toward him who so imperfectly serves them in the Gospel ministry, and to the cordial and pleasant relations existing between pastor and people. The more perfect the acquaintance becomes, the stronger becomes the bond of mutual respect



and confidence. We yet expect to see displays of the Divine glory in the ingathering of many souls, and the enlargement of this church, notwithstanding the serious obstacles still existing.

#### VACANCIES.

There have been vacancies in the pastoral office, between the several pastorates, fourteen years out of the fifty. The average length of the pastorates has been four and one-half years. The pulpit has been supplied during these intervals either by "stated supplies," or by "numerous candidates;" Josiah W. Turner supplied one year continuously. There may be some advantages from so frequent changes, but the disadvantages so far outweigh the benefits, that, on the whole, we cannot help regarding them as great misfortunes both to churches and ministers. When the churches shall be cured of this blighting disease, one hindrance to their prosperity will be removed.

#### DEACONS.

Of the seven men who have borne the important office of deacon, four are yet living, three of whom still maintain that relation to the church. William Johnson, Edward Rice, and Ebenezer Ames, M. D., had the honor of bearing this honorable office in the early days of the church's history. Mr. Johnson was chosen August 16th, 1828; but on November 3d, of the same year, in less than three months after his appointment, and in less than six months after the formation of the church, he was called to higher service in the church triumphant. His dying message to the church was: "*Tell the brethren not to be discouraged.*" "*The Lord will be with you.*" "*The Lord will revive His work.*" "*The Lord will bless you.*"\*

Mr. Rice was also chosen deacon August 16, 1828. He sustained honorably this relation to the church till the time of his death, in 1868, July 24th—a period of forty years. We find it written of him, that "his ancestral name runs back in a continuous line for seven generations, to that distinguished pioneer, Edmond Rice, who, in 1639, built his habitation by the 'Great Spring' that still continues its copious flow on the Rice farm. This was the birthplace of Deacon Rice, February 25th, 1793."\*

\* See *Boston Recorder* of December 11, 1828.

† See *Waltham Free Press*, August 21, 1868.

Mr. Rice was a man of strong and vigorous nature, of firm and decided purpose, and of deep religious experience. He was a man mighty in prayer. The temperance and anti-slavery reforms had his hearty sympathies. He was the leading spirit in starting the new enterprise. In looking after the interests of the church, in forming plans for its growth, and in attending to the details needful to the carrying forward of the church work, his services were invaluable. His long and useful life was crowned with a joyful death. "HOLD UP THE STANDARD," was the message he sent to the church from his dying bed.

Dr. Ames was appointed deacon November 11, 1829, very soon after uniting with the church. For thirty years he filled this office with great acceptance and usefulness. Two years before his decease, which occurred August 29, 1861, owing to increasing bodily infirmities, he resigned his deaconship, to the regret of all whom he had so faithfully served. Eminent among the eminent in his profession, as he was, as a skillful and successful practitioner, not less eminent was he in all noble and manly qualities. His wise counsels were of inestimable value in maintaining harmony among the members of the little band whose greatest dangers arose from foes within. No one knowing the sacrifice he made when he left the church, in which he was an officer beloved and honored, could ever doubt the reality of those religious convictions that had newly taken possession of him. These three brethren having completed their work, and having made up the record of their life on earth, it can with propriety be said, judging from the universal testimony of those who knew them, that they "used the office of deacon well." They were "grave" men, "not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of faith in a pure conscience;" and so they "purchased to themselves a good degree and great boldness in the faith which is in Christ Jesus."

Asahel Sherman was chosen deacon April 5, 1859. Having resigned September 19, 1861, he was re-chosen to the same office January 6, 1866, which he filled till his removal from the town, and his dismissal to unite with the church in Waltham, in 1871. Increase Leadbetter, who still acceptably serves the church in this office, was elected September 19, 1861. The appointment of Jonas N. Morse and Edward Rice was made May 30, 1870, for the term of five years. The term for which they were chosen having



expired, they were both re-elected for an indefinite period July 3, 1875.

#### CLERKS AND TREASURERS.

The double office of *Clerk* and *Treasurer* has been held by the same man. Up to 1849, the records were kept and the moneys received and paid out by Edward Rice, Sen. At that time Joseph A. Roby was appointed to these offices, and served therein till his resignation in 1855, Edward Rice, Jr., having served in them one year. Jonas N. Morse was chosen in 1856, continuing to serve till April, 1875, when Joseph A. Roby, who fills these offices at the present time, was again elected.

#### PARISH.

The Parish Society was organized April 5, 1828. The warrant for the first meeting was issued by Alpheus Bigelow, Esq. Fourteen men met at the house of William Johnson, and were organized into a society by the name of "The Evangelical Society in East Sudbury." The moderator of that first meeting was Edward Rice; William Johnson, clerk, collector and treasurer, and Isaac Carver, one of the assessors. Up to the present time those who have had the charge of the business matters of the society, as parish or special committees, collectors, treasurers or clerks, are as follows:

Samuel Russell, Nathan S. Johnson, Artemas Bond, Jonas N. Morse, Ira Draper, J. D. Child, Alpheus Bigelow, Ira B. Draper, Ebenezer Ames, J. A. Roby, Cyrus Lee, L. B. White, Reuben Russell, Leonard Wood, Asahel Sherman, Geo. Gleason, J. N. Sherman, T. J. Thompson, Walter Reeves, Increase Leadbetter, Isaac Allen, Abel Gleason, Ed. A. Pierce, L. H. Sherman, Isaac Warren, Calvin Sherman, R. F. Fuller, C. W. Reeves, Ed. Pousland, Ed. Carter, Edw. Rice, L. K. Lovell, E. H. Sherman, Charles Pousland, Warren Davis, Louis Buoncore, Otis Loker, H. B. Braman, Francis Hastings, Wm. Ward.

#### PARISH OFFICERS FOR 1878.

Edward Carter, clerk; Ed. Rice, treasurer and collector; J. N. Morse, Edward Rice and Edward Carter, parish committee; Theodore Stearns, sexton.

## SABBATH SCHOOL.

The Sabbath School was organized the first Sunday in June, 1828, with 30 members, 5 classes and 5 teachers; William Johnson was chosen superintendent. Its numbers increased, till in 1853 there were the names of 135 on its list.

For the first twenty years Edward Rice, Sen. was superintendent. For the past eight years Edward Rice, Jr. has been superintendent. Between those years the office of superintendent was held by Alpheus Bigelow, James Sherman, Warren Hunt, Asahel Sherman, Joseph A. Roby, John N. Sherman and Harrison Allen Shorey, who has since studied for the ministry, graduating at Bangor Theological Seminary in 1865; and having labored as pastor in Camden, Me., and in Spencer, Mass., for twelve years, is now pastor of the Pilgrim Church, Boston.

The practice of having penny collections each Sunday, was established at the beginning, and still continues. The Sunday School concert has also been maintained.

The church life as expressed in the influence and work of this Sunday School, is especially satisfactory. Here the study of God's Word has been pursued with thoughtful seriousness and with earnest prayer. Many minds have received impressions which have resulted in their conversion to Christ, and in a life of Christian usefulness. Seed has here been sown, the fruitage of which will appear in ever-increasing abundance in all coming ages.

Whole number now in attendance, ninety. Number of classes and teachers, ten. Superintendent, Edward Rice; secretary and treasurer, Edward Carter; librarian, Miss Luceba Willis; committee to purchase books, the pastor, superintendent and Seba A. Holton. Teachers, Increase Leadbetter, J. N. Morse, Ed. A. Pierce, J. A. Roby, Ed. Carter, S. A. Holton, Mrs. T. A. Merrill, Mrs. Lewis Buoncore, Mrs. Edward Carter, Miss Abby Rice, Miss Ellen Reeves.

## SEWING SOCIETY.

The sisters of the church deserve honorable mention for their influence and efforts to carry forward the work of the church. At an early period a Sewing Society was organized by them, which still maintains a very efficient and healthful life. In many times of discouragement, the church has looked to the sisters, and never without cheering responses. For much of its success in all these



years, the church has been indebted to the prayers and cheering influences and hard work of the sisters. As Christian men, we feel honored in making our grateful acknowledgments to the wise councils, the inspiring influences and the graceful services of our Christian mothers and wives, and daughters and sisters.

Present officers, Mrs. T. A. Merrill, Mrs. Chas. Rice, Mrs. Geo. Gleason, Mrs. Ed. Pousland, directresses ; Miss Abby Rice, secretary ; Miss Luceba M. Willis, treasurer.

#### CHURCH MUSIC.

For many years the bass viol and other stringed instruments served as accompaniments to the voices that led in the service of song in this house of the Lord. The change that was inevitable, came in 1853, when the violin and bass viol were allowed to retire, having honorably served their day, and the church organ now in use was procured at a cost of \$650, built by Geo. Stevens, in Cambridge. Committee to procure the organ ; H. B. Braman, A. Bigelow and Leonard Wood. The singing has always been led by a choir, which has changed from time to time, as circumstances have made inevitable. Those who for any considerable length of time have led as choristers, have been Dea. Edward Rice, Sen., Alpheus Bigelow, Cyrus Lee and Edward Rice, Jr., the present chorister. The collection of Watt's Psalms and Hymns, with the selections, was in use till it was superseded in April, 1874, by the "Songs for the Sanctuary." The "Gospel Hymns and Sacred Songs," by Bliss and Sankey, are used in our social meetings. Organist, Miss Lizzie Drury.

#### FINANCES.

The "pay as you go" policy seems to have been adopted by those who began this enterprise. They could not see anything very cheering or inspiring in a heavy debt. What they could not pay for they did not buy. When they wanted anything, they first bestirred themselves to see where the money was coming from to pay the bills with. Their simple tastes and habits were easily satisfied, perhaps ; and yet it was at the cost of much personal self-denial, and by the practice of the most rigid economy, as well as the most untiring industry, that they were able to obtain the means for the prompt payment of all expenses needful for

maintaining church ordinances, and the carrying forward of Christian work. The church comes to its fiftieth anniversary *owing no man anything*. There have been times when there have been deficiencies and delays in meeting current expenses, but otherwise there has been no time when there has been the burden of a debt.

If our meeting-house is now not as attractive or as comfortable as could be desired, it is because its present members feel that a *mortgaged meeting-house*, though highly attractive in all its appointments, is not the *most acceptable* thing that can be offered to the Lord. As our predecessors were wise enough not to entail a *debt* upon us, so *our* intention is not to burden our *successors* with taxes to pay for our privileges. For the first eleven years, the church received aid from the Massachusetts Home Missionary Society, to the amount of from fifty to one hundred dollars a year. Since that time it has been self-supporting.

#### CHARITIES.

Though weak in financial resources, yet a system of charitable offerings was at the very beginning adopted, and sustained as the years passed on. They seemed to feel that gratitude to God for his grace abounding toward them, demanded some sacrifice on their part beyond that needed for their own support. They understood the true philosophy of Christian growth and of church life. They knew that there could be no growing without giving. They meant to live, and so they gave. Collections were taken at stated times, on certain Sabbaths, for those charitable objects which received the general approval of the churches as affording opportunity for each to share in helping forward the Lord's work. I find it recorded that in June, 1828, there was collected and paid to the Massachusetts Home Missionary Society, the sum of sixteen dollars. How precious to the heart of the Son of God must have been that first gift to Him, presented by the church in its very infancy. He who, eighteen hundred years ago, noticed the two mites put into God's treasury by one poor woman, and poured upon the giver His choicest benediction, knew how to appreciate that first offering from those brave and willing hearts. Then follows, from time to time, the records of collections for Foreign Missions, for the Education Society, for the Sunday School Society, for the



Tract Society, for the Bible, the Colonization and the Seamen's Friend Societies, and in later years for the American Missionary Association, the Foreign Christian Union and other special charities.

The following is a copy of a receipt which I find in the early records :—

CONCORD, NOV. 4, 1831.

Received of the Gentlemen's and Ladies' Missionary Association, of East Sudbury (now Wayland), by the hand of Edward Rice, twenty-one dollars and eighty-five cents (\$21.85).

CYRUS DAVIS,

*Treas. of the Middlesex Co. Auxiliary Miss. Soc.*

In 1837, I find collections were made by the "Ladies' Benevolent Society," and also by the "Young Ladies' Benevolent Society," amounting to one hundred dollars, and sent to the Board of Foreign Missions.

At one time the record tells of money given to help some struggling church in building its meeting-house. And then of money sent to Ceylon, in aid of the support of some missionary toiling for the enlightenment and salvation of souls in that dark land. And then again of money paid for the establishment of Sunday Schools in the far West. And still again, of money raised to help a missionary sister in carrying knowledge and salvation to some Indian tribes. And yet again,—not least in importance,—of contributions to some sick or unfortunate brother or sister at home. In another place it speaks of money given to aid a man in the purchase of himself or his wife and children from Southern bondage. And still later, it tells of teachers and missionaries among the "freedmen," supported in part by the contributions of this church.

The example of Mrs. Bigelow was very healthful and stimulating in matters of charity. We have the names of twenty-seven persons in the society who were made life members of the Massachusetts Home Missionary Society by her liberal donations. By her decease, in 1869, the church lost a highly-cultured, influential and noble-hearted Christian sister. Many as were the recorded deeds of her beneficence, more by far were the unrecorded ones.

A legacy, by Mrs. Betsey Puffer, of an interest in the estate on which Daniel Puffer now resides, was left to the church, of which it has not yet, by provisions of the will come into possession.

The sum of five hundred dollars was given to the church by Mrs. Bigelow at her decease. Miss Licencia Gleason also left a legacy of two hundred dollars, and Miss Susan Grout, one of fifty dollars. The year previous to her death, Miss Grout gave to the church two hundred dollars, to aid in making up deficiencies in the current expenses of the society. The use of one hundred dollars, given by the first pastor, Levi Smith, has been enjoyed by the church for the benefit of its Sunday School library for nearly fifty years, amounting to almost three hundred dollars already. A lesson here for those who wish to live forever, not in memory merely, but in actual, unremitting work for Christ.

The largest sum given in any one year in various charities was seven hundred dollars, in the year 1853. The aggregate of gifts from the church during its half century life, thus far, has not indeed been large. The church has not been able to boast of its men of wealth at any period thus far. Not many of the rich were called, or if called, they heeded not the voice which called them to this high honor, and so were not chosen.

Up to the present time, the gifts of the church to objects of benevolence, as near as can be ascertained from the records, amount to not less than eight thousand dollars. Whatever may be said of the later charities of the church, its earlier record is surely commendable.

That noble beginning by those men and women who knew the value of Christ's Word, and of God's love which that Word reveals, it is hoped will be followed up by a patient continuance in well-doing, even to the end. This example of the fathers and mothers, so honorable to them in their circumstances of need, may well encourage the hearts of their children in the noble work of carrying forward to greater success the enterprise which fifty years ago this day they so heroically began.

Many churches have embarrassed themselves, and diminished their influence, and hindered their usefulness, by financial blundering, or by expenditures, not for comfort, but for needless display. But no church ever came to an untimely death from over-giving to objects of charity. No church, however limited in means, can afford to lose the spiritual power and comfort that may come to its members through a spirit of self-denial, manifested in generous charitable offerings, giving them a share however small in the struggles and victories of our Lord's Kingdom.



## THE PRAYER-MEETING.

There were meetings for prayer and social worship in private houses for some time before the formation of the church. Since then, on Wednesday evenings, it has been the regular custom of the church to meet in the chapel, and to invite all to come who choose to, and unite with them in social worship. Sabbath evenings, also, have usually been observed as a time for meetings for prayer. Neighborhood prayer-meetings have occasionally been held. In times of special interest, there have been additional meetings for social worship. The "week of prayer" has usually been observed, also the "monthly concert" of prayer for missions. There have been times also when the sisters have met to pray, and when a young people's prayer-meeting has for a season been sustained, and when the young ladies missionary circle held meetings for prayer. The men and women who were the founders of this church believed in prayer. They believed in seeking help from God. They believed in the propriety and utility of social worship. It did them good to meet each other in the praying circle; to hear each other's voices in prayer and testimony and exhortation; to take each other by the hand, and to give to each other a word of encouragement. In times of declension, as well as of revival, that prayer-meeting has been the golden chain to bind together those who loved the Lord; awakening their sympathies for each other, and deepening their interest in each other. Without prayer and the prayer-meeting, that enterprise so important to the interest of Christ's kingdom never would have been started. If the prayer-meeting had been discontinued, the church long since must have been a failure.

Notwithstanding the abuses to which it is sometimes liable, yet when conducted with decorum and in a spirit of brotherly fellowship, and sustained with earnest endeavors and a true sense of the importance of united prayer, the prayer-meeting is an instrument of great power in sustaining the life of the church, and in bringing souls to Christ.

## REVIVALS.

The early part of the year 1850, will long be remembered as a season of special religious awakening in the church and community. Christians returned from their wanderings, weeping over their sins; confessing to one another; renewing their covenant

vows ; speaking to and praying for the unconverted, and engaging heartily and self-denyingly in Christian work. Many were impressed with the great importance of personal salvation, and with a conviction of their obligations to live for higher purposes ; to publicly acknowledge the Lord who had bought them ; and to enter the Christian service. The sanctuary was filled with eager listeners. The word of the Lord was spoken with power. The consciences of men were stirred. The place of prayer was thronged with inquirers. Religious services were multiplied, and many were found pressing into the kingdom of heaven. As one result of this awakening, fifty-seven new names were added to the list of members at the March, May and July communions of that year. At other periods of its history before and since that time, the church has been blessed with special revival influences, resulting in the spiritual progress and upbuilding of the church. In 1876 and 1877, a deep and quiet work of grace was enjoyed, producing a very marked change in the religious life of the church, bringing the members nearer to Christ and to each other in loving fellowship and consecration, resulting in the hopeful conversion of a few to Christ.

During the past autumn special religious services were held with us by Messrs. Littlefield and Carter, of the Massachusetts Y. M. C. A., with excellent results. We were also aided in our Sabbath evening meetings at other times by brethren from the churches in Sudbury and Natick.

#### TEMPERANCE REFORM.

In bringing about the present advanced sentiment in this community in regard to the use of intoxicating drinks, this church has borne an honorable part. Those men who loved the church were wise enough to see that intemperance was one of the greatest hindrances to the progress of the work for which the church was organized, and that hence whatever tended to make men sober, would work most effectually toward the success and prosperity of the church. Its members may not always have lived up to the true temperance standard, but as a body, it has ever regarded itself, by virtue of its being a church, as bound, by prayer and pulpit instructions, and otherwise, to give its aid in this great reform. There were periods when persons applying for admission to the church were required to pledge themselves to abstain from



intoxicating drinks. The first Temperance Society in Wayland (outside of the church), was formed in 1830, at the house of Samuel Russell. It began with thirty members. John N. Sherman was the secretary, and William Bridge was its president. Twenty-nine out of the thirty who started it, were connected with the new church or society, the president being the only one not connected with it.

#### PATRIOTISM.

That the "powers that be are ordained of God," and that it is our duty to "render to Cæsar the things that are Cæsar's," are articles in the unwritten creed of this church. The church believes in the necessity of having just and impartial laws, and of having honest and true men to make and execute them. It believes in the wisdom of the fathers of the Republic, manifested in the establishment of such a system of government as will secure to every man in the nation the largest liberty consistent with the preservation of order, and the protection and safety of the interests of the whole. In times of public danger, the church has not been slow in giving its prayers and aid for the support of the nation's honor and integrity. Of the seventy men who from Wayland served as soldiers in the Union army in the late civil war, the following were connected with this church or with the families of the church: Edward Carter, William Dexter Draper, Curtis Warren Draper, James Dexter Loker, John Noyes Morse, George Anderson Spofford, Henry Otis Walker, Alpheus Bigelow Wellington, Walter J. Wellington.

These men rendered important service and did their part nobly, with other patriotic men from Wayland, in defending the nation's flag, and in establishing liberty and law throughout the land. Some never returned to their homes. Some returned only to pass a few lingering days, and then pass on to the soldier's rest. Some knew what it was to suffer confinement in Southern prisons. Some are still carrying honorable scars and bruises received in the defense of our country's rights.

In those dark days, the sisters of this church also, in connection with other patriotic women in Wayland, were active with ready sympathies and willing hands, furnishing hospital supplies, and otherwise showing their interest in the nation's honor.

Neither this pulpit nor these pews have ever had the fear of politics before their eyes.

The church sustains a pulpit which is free to preach the preaching that God bids it preach ; to lay upon all men's consciences the truth as God has given it, earnestly, manfully, lovingly. These pews do not wish the pulpit to ask them what its utterances must be ; only let it be God's Word and God's Truth uttered.

#### MEMBERSHIP.

There have been but two years from the beginning, in which one or more members have not been received. In all, three hundred and fifteen persons have had connection with this church—two hundred and thirty by profession, and eighty-five by letter. The membership at the present time is ninety-nine, of whom twenty-nine are males, and seventy females. Thirty are absent, making the resident membership sixty-nine. Many who were born and nurtured here, are now in other places ; some in distant States. As they go from us where enterprise invites, we counsel them to remember the church where their fathers worshiped, and in connection with which their own religious life had its beginning and early development. The church follows them with her benedictions, and rejoices in their Christian growth and usefulness in connection with other members of the great sisterhood of churches. In these later years it has been our lot to decrease, while others, by the accession of our sons and daughters, have increased. Through our weakness others have been made strong. If Christ needs them elsewhere more than here, we bid them “God speed.” Only let them go laden with the treasures of God's grace. Let them go as messengers and servants of Him whose Gospel is the mightiest element in the world's civilization to-day, carrying light and life and healing where they go. Let them not forget that they belong to a Divine society ; that it is their privilege to share gloriously in the toils, and hardships, and sacrifices of those who are called of God to high and noble service in his kingdom. We hope they will not forget us. We know that by-and-by, when their feet grow weary, and their hands are feeble with age, and their spirits become faint with watching and with burdens, then, at least, their thoughts will turn with grateful, affectionate longings, to the dear old mother who cradled them in her affections in their infancy ; who, with strong faith and steadfast hope, lay them on the holy altar of baptism ; who, by her teachings and prayers and influence, sought to nourish in them those



principles of piety, and to cultivate such traits as would make them strong and comely, influential and useful, and fit them for the life that is immortal. In the meantime, be it ours to move forward with Christ's advancing host, holding up and carrying with us the standard of the cross; to keep the fire of Divine love ever glowing brightly on this our home altar; so that when our brothers, or sisters, or children do return, we can welcome them with warm Christian greetings; and so that our children who, in coming years, will leave us, will be amply furnished and made strong for their lifework.

#### CONCLUSION.

We have time only to emphasize two or three points of special note, from this rapid review of our first half century life.

1st. This church comes to its fiftieth anniversary in full and warm sympathy with those evangelical doctrines with which its life began. There is no lowering of standards. A new generation indeed has appeared, with new habits and customs. Some modifications in non-essentials, to fit the new order of things, there may have been.

This church began its life with a definite aim. It had no need in those days to apologize for its existence. It had an important testimony to give. In all the changes that have taken place, this church still holds to the essential truths which it uttered at its birth. If its early aim was to honor God by exalting his son Jesus Christ, and so secure the salvation of men, the experience of these fifty years has only intensified that aim. Any changes that may have taken place, have only been in the outer garment of the church, not in its inner life. As the temple goes up, new scaffoldings may be needed. But whatever goes into the permanent structure, must be in itself, under God's fashioning hand, enduring as the ages. Souls born of the Spirit; vitalized by the indwelling of God; enriched and made fruitful by abiding in Christ—these constitute the material which goes into the walls of this Temple, whether in the first or the fiftieth story. The material on which we work is the same as that on which the Apostles, and Reformers, and the Puritans wrought—human souls. The tools we use are the same they used in the construction of God's spiritual kingdom—the Gospel of a crucified and risen Redeemer. The

methods we use to reach the people, to interest them, and to bring them to Christ, may have changed, to correspond with the changes in social and civil life. The handle of the hammer which we use may have been renewed, but it is the same old hammer still that came across the ocean in the Mayflower, which has been used so successfully in demolishing the temples of idolatry and corruption and superstition and tyranny and error; and in driving home the golden truths of God's word into the consciences of men, and nailing them there, fast and sure, and so building up the grand temple of the church, against which "the gates of hell shall not prevail."

We consider ourselves as but one of the many bands of Christian worshipers and workers, whose aims and hopes and prayers are one; who love the same Saviour, and who are laboring to extend the same kingdom. Toward all such, we extend the hand of fellowship, and bid them God-speed in the work of saving men. Toward any who may differ from us on points of doctrine deemed essential (as they have a right to do), we cherish feelings of the utmost kindness and Christian charity, trusting that God will reveal to them the "riches of his grace in Christ Jesus," and that he will perfect that which is lacking in their faith, and cause us and them together once more to stand where our common ancestors, the Pilgrim fathers stood—on the "foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone;" laboring once more shoulder to shoulder for the redemption of a lost world. Toward all we mean to be as Orthodox in spirit as we are in doctrine; as sound in practice as in creed. Conscious of imperfections ourselves in practice, if not in creed, far be it from us to assume a sanctimonious Phariseism which says, "stand by thyself; for I am holier than thou."

The church of our fathers is dear to us. That we love it above all others, it would be unmanly as well as unchristian for us to deny. Its history has been so noble; its aims are so high; its creed is so scriptural; its associations are so hallowed; its sacrifices have been so heroic; its influence is so salutary; its achievements are so grand; that to have been born in it, or adopted into it, we can but regard as among our choicest privileges. With its doctrines, its polity, its forms, its methods, we are satisfied. And yet, for whatever good has been accomplished by other methods and forms and polities, we give God thanks.



In the great work of saving men and lifting up our fallen humanity, we would stand by the side of Christian men on no narrower platform than the Bible, without human improvements. So, our motto is, "In essentials, unity; in non-essentials, liberty; in all things, charity."

While holding firmly the principles and doctrines of the Bible as taught by our fathers, we freely accord to others the same liberty of conscience, the same right of private judgment, and the same freedom in modes of worship, which we claim for ourselves. Whoever is essentially wrong, must answer for that wrong to a higher than human power. So long as in the utterances of science we find nothing that disproves a supernatural, miraculous agency, we need have no fears lest our faith will prove a delusion. As we can have our choice, we prefer to stand on the Rock, rather than on the shifting sand.

2d. The good accomplished justifies the work of that day whose fiftieth anniversary we celebrate. The work then begun could not have been begun without much earnest thought and prayer and self-denial. How much agony of spirit, how much self-crucifixion, they underwent who bore a leading part in that work! But look at the fruits which have come from that tearful sowing. In the establishment of Gospel ordinances; in the standard of truth held conspicuously up; in the instruction of many minds; in the enlightenment of many consciences; in the renewal of many hearts; in the conversion of many souls; in the enjoyment of spiritual communion and Christian fellowship; in character shaped and nurtured; in the Divine consolation brought to so many sorrowful hearts; in souls saved—the good already accomplished through the existence of this church is inconceivably great. The written history of this church thus far is something, but its unwritten history is far more. The lines we write to-day speak much; but the space between the lines speaks more.

That more good might have been accomplished at some periods of its history, had the spiritual life been deeper, had there been still stronger faith and a large measure of Christ's spirit among our membership, we do not deny. That the men of half a century ago, or any of their successors, were perfect men, that they never made a mistake, they themselves would forbid that we should affirm. Answering for ourselves, we say we are "unprofitable servants." Far be it from us to boast of our superior wisdom or

piety. Personally, we have only tears for our imperfections and grief for our sins. Knowing the larger provisions made for our help and growth, we make the decision of the great apostle our own: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Believing in the presence and power of the Holy Ghost, and in the fullness of the provisions of Divine grace, we mean that so far as it depends on our prayers and efforts, this church shall have a record in the future still more useful and honorable than even that of the past has been. We will not attempt to fill the places of those who have gone before; enough if we fill our own as perfectly as they filled theirs; sufficient if we do the work assigned to us, as patiently, as devoutly, as heroically, as they did theirs.

3d. As we review these fifty years, we do it with heartfelt gratitude to God—gratitude for the privileges that come to us through the hardships and self-denials of our predecessors—gratitude to God that the lot is ours, by our free choice, to share in carrying forward the enterprise begun by them. If we work on the walls of this temple as wisely and as faithfully as they toiled in laying its foundations, then our reward will be as sure as their's. They and we shall rejoice together as co-workers in the same grand enterprise. And now we would give ourselves anew to the God of our fathers, rejoicing in the inheritance which they have left us, and in the obligations which that inheritance imposes upon us. Our prayer is, that God's grace, which so abounded to those who have gone before us, may be sufficient for us, enabling us to be "wise as serpents, and harmless as doves;" making us earnest in purpose, steadfast in principle, true in doctrine, cheerful in temper, Christ-like in spirit, consecrated in heart, united in purpose, wise in counsel, efficient in action, zealous in every good work. We think, too, of the days that are to come, as well as the days that are past, when the privilege of working for Christ will be ours no more; when other men and women will stand where we now stand, looking back to us, as we now look back to those who stood here fifty years ago, reading our history as we now read the history of our predecessors, scanning our record as we now are scanning theirs. Soon, other men will be carrying forward the interests of the church, and pushing forward the enterprises of our Redeemer's kingdom. Sacrifices will be sustained by

other hands. The burden of prayer for souls, and of toil for the church, will be borne by others. Other eyes will weep over the sins and follies of the times. Other hearts will agonize in prayer for the coming of Christ's kingdom. But our record will have been made—made by ourselves, our own choices and decisions, our own purposes and deeds—unalterably made by our own life and example. Let that record be such, that no change in it will be desired by us, when in future years it shall be reviewed by those who come after us, or by the great Master, when we ourselves shall mingle in the solemnities of the final judgment.



## APPENDIX.

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### COMMEMORATION SERVICES AT THE CHURCH,

10.30 A. M.

#### VOLUNTARY.

#### INVOCATION.

By Rev. H. J. RICHARDSON.

#### SCRIPTURE.

Psalms 121, 122, 126. Rev. S. A. HUDSON.

#### ANTHEM.

#### PRAYER.

Rev. E. E. STRONG.

#### HYMN.

*Composed for the occasion by* MISS LUCY A. LEE.

A message from Heaven is sent us to-day,  
Entreating each heart to receive and obey;  
O, listen, the Spirit is saying again,  
Be watchful, and strengthen the things which remain.

O, could the redeemed who have passed from our sight  
Return, bearing greetings, on pinions of light,  
Perchance they would only repeat the refrain,  
Be watchful, and strengthen the things which remain.

The past, all unfaithful, we sprinkle with tears;  
As onward we press to the new-coming years,  
Our motto shall be, till the prize we obtain,  
Be watchful, and strengthen the things which remain.

SERMON.

By the Pastor.

ANTHEM.

BENEDICTION.

Rev. G. A. OVIATT.

12.55 P. M.

COLLATION.

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SERVICES AT THE CHURCH,

1.30 P. M.

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VOLUNTARY.

HYMN 844.

Kindred in Christ, for His dear sake  
A hearty welcome here receive, etc.

PRAYER.

Rev. Mr. MARSH.

LETTERS FROM FORMER PASTORS AND ABSENT FRIENDS,

Read by JOSEPH A. ROBY.

HYMN 852.

Let saints below in concert join  
With those to glory gone,  
For all the servants of our king  
In earth and heaven are one.

One family, we dwell in Him;  
One church, above, beneath;  
Though now divided by the stream—  
The narrow stream of death.

E'en now by faith we join our hands  
With those that went before,  
And greet the ransomed, blessed band  
Upon the eternal shore.

## ADDRESS,

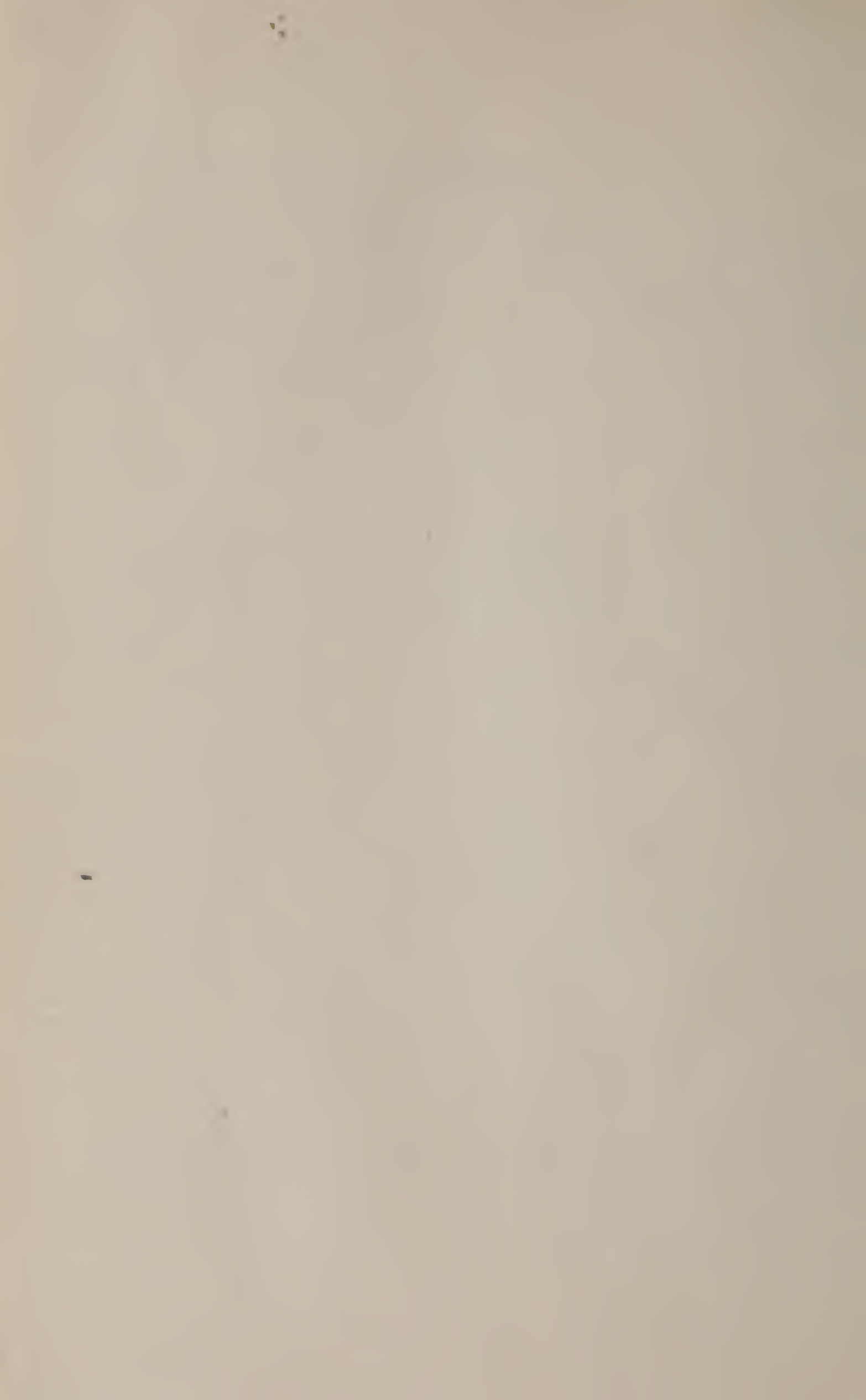
By Rev. E. Dowse, who is now in the fortieth year of his pastorate in Sherborn, and who presided at the P. M. services, followed by brief addresses from the following neighboring ministers: S. D. Hosmer, H. M. Grant, G. A. Oviatt, H. J. Richardson, E. E. Strong, F. N. Peloubet, Mr Chase, of the Methodist church, L. R. Eastman, Jr., Charles Jones, A. S. Hudson. Also by the following laymen: Dea Hurlbut, of Sudbury; John N. Sherman, a former member, S. A. Holton, who represented the younger portion of the church; and Dea. Eben Eaton, now eighty-eight years of age, who was present on the council, fifty years ago that day, as delegate from the Framingham church.

## HYMN.

"SWEET BYE-AND-BYE,"

Led by the choir, and sung by the large assembly comprised of old associates and long-separated friends, together with the present usual congregation and other friends in the town. The services closed at 4 30 o'clock with the benediction, by Rev. E. Dowse. Among those present was Rev. J. B. Wight, now in the eighty-ninth year of his age, who was pastor of the old church at the time of the formation of the new one, having been installed in 1815, as the sixth pastor over that church, which was organized in 1640.









WELLS BINDERY, INC.

JUL 1980

WALTHAM, MA 02154





